6: Kirchhoff--29 [3] U-4 (no date) 1895 Formosan Aborigines
116, 144, 171, 511

There can be no doubt that these Formosan natives belong to the Malayan race. Proof of this is offered by their language, their physique and many of their customs, such as headhunting and the community houses in the villages, where the youths and unmarried men sleep together.* Separated into many tribes divided by dialect and varying in

* Joest, "Beiträge zur Kenntnis des Eingebornen der Insel Formosa," Verhandlungen der Berliner Gesellschaft für Anthropologie, 1882, p. 61.

appearance, these Formosan Malays do not possess any common name. Today, insofar as they live untouched by the culture of foreign intruders, they lead a pretty rough existence, generally as hunters, although they live in small forest villages made up of wretched bamboo huts.

7: Joest--58 [5] E-5 (no date) 1882 Formosan Aborigines
116, 171, 304, 881 Chin-hoan

The women also tattoo their face when they have reached puberty. The design covers the face from ear to ear; the line extends from the temples at the level of the ear across the cheek and the upper lip to the other ear, and the lower line runs parallel to this, passing just below the lower lip and up to the lobe of the ear on both sides. The design consists of long lines running parallel to each other and short vertical lines which cut through them. Only the lips are left free. The resulting pattern thus emphasizes the whiteness of the teeth and the healthy red color of the gums and lips. It is distinctly attractive, but gives a strange effect until one becomes accustomed to it; it is somewhat similar to the design of the Ainu women on Yesso, which gives the appearance of a blue moustache.

I was told that the women of central Formosa also tattoo their hands.

7: Joest--63 E-5 (no date) 1882 Formosan Aborigines
116, 171, 181, 609, 857 Chin-hoan

The character of the Chinwans has been described by all who have come into contact with them as good-natured and unassuming; they have never killed a white man who has approached them in good faith. Although my appearance aroused great curiosity, I was never annoyed by the natives here as I had been among the Hakkas or the Chinese. While the children of the latter always ran away from me and cried, the children of the Chinwans were easily persuaded to make friends with me.

They did, it is true, touch me or pull my beard. One of the natives thought that the fork I had brought with me was a comb and used it to scratch the lice from his body, and sometimes the natives rubbed my body with a wet finger to make sure that this was my natural color, but there was always one among them who had known me longer and told the rest to desist, lecturing them about me...

10: Schumacher--224 [10] T-1 (ca. 1896) 1898 Formosan Aborigines
116, 171, 291 Chin-hoan

The clothing of the Tschin-Huan men consists of skins and jackets of the Chinese fashion made from pineapple or nettle fibers.

10: Schumacher--224-225 T-1 (ca. 1896) 1898 Formosan Aborigines
116, 141, 171, 562 Chin-hoan

The women can hardly be distinguished from the Chinese owing to the similarity of the shape of their faces, their delicate build, and their lighter skin. [225] In married life they claim a privileged position exactly like the Chinese women.

10: Schumacher--225 T-1 (ca. 1896) 1898 Formosan Aborigines
116, 171, 548 Chin-hoan

Village prostitutes or haischa are completely lacking among the Tschin-Huan in contrast to all the other population elements of Formosa.

10: Schumacher--226 T-1 (ca. 1896) 1898 Formosan Aborigines
116, 171, 174, 301 Chin-hoan

If we believe that the inhabitants of the mountains came to Formosa at a later time and were driven to the mountains by the natives they met at the time of their arrival, Chinese fanaticism would not have allowed them time to familiarize themselves with the Chinese system of economy. Both Chinese and Japanese priests following the field armies have unanimously assured me, after long questioning, that the Tschin-Huan have continued to be Brahmans until this very day and I now face the question of whether they are of Malayan or Mongolian descent. The mere fact that their hair-dress is different from that of the Chinese does not prove that they are not "Chinese". For the pig-tail is not exclusively a Chinese characteristic.

Their dress, their houses and their manner of living is different from that of the Chinese; together with the fact that they are Brahmans, this may lead us to the assumption that at some time in the past they immigrated from India. But after all were not some of the Chinese Brahmans before the time of Buddha?

14: Tamai--95 [7] J-2 (1896) 1896 Formosan Aborigines
116, 171, 304 Chin-hoan

Nothing is known about the origin of the Tschinwans. They differ from the Formosans in appearance, language, customs, and manner of life; in many respects they resemble the natives of the Malakka Peninsula and those of the Philippines. They even show some similarities with the Japanese; thus the unmarried women among the Tschinwans are not tattooed. When they are wearing Japanese clothes and are seen together with the Japanese it is difficult to distinguish between the two.

16: Müller--228 [2] U-3 (no date) 1910 Formosan Aborigines
116, 144, 171, 174, 197

While we have no tangible evidence concerning the origin of the aborigines of Formosa, we may assume from their physical appearance, customs, language, and level of intelligence that they belong to the racial group of the Malayans. We may therefore conclude that they originally came from the Malayan Archipelago. Although they have numerous traits in common, as a result of their derivation from one single group, their development has proceeded along different lines, partly because the chains of huge mountains have split them into different groups. Their language especially shows so many divergencies that some of the tribes cannot understand each other.

17: Norbeck--1 (no date) 1950 Formosan Aborigines
116, 121, 144, 171

"The similarity of the Formosan aborigines to various other Indonesian or southeast Asian peoples in physical type, culture, and language has been frequently noted, but no thorough study of the Formosan groups has as yet been made by a westerner. This paper presents translations from Japanese of folk tales of the Atayal tribe of north Formosa. The tales reveal an affinity with the mythology of other Indonesian and southeast Asian groups; the most noteworthy resemblance, which is close to the point of identity in some instances, is with the folklore of the mountain tribes of northern Luzon."

17: Norbeck--5-6 (no date) 1950 Formosan Aborigines
116, 171, 539, 773 Atayal

"A comparison based upon the comprehensive motif-index of Stith Thompson (9)

9. Stith Thompson, 'Motif-index of Folk Literature,' Indiana Univ. Studies, 19-23, Nos. 96-97, 100-101, 105-6, 108-12 (1932-36).

reveals that nearly all of the tales share motifs with other areas of the world in general outline, although detailed resemblances have a much more restricted range. The incidence of frequency and the degree of similarity, as might reasonably be expected, increases with territorial propinquity, and is particularly marked among the Malay and other unspecialized Mongoloid peoples. These similarities are intensified in the folklore of the Philippines, and particularly in that of the pagan mountain tribes of northern Luzon. A fairly substantial amount of folklore is at hand on the Apayao, Tinguian, Nabaloi, and Bontoc-Igorot, which is here compared with that of the Atayal. Folklore of the Ilongot and Ifugao, for whom the quantity of material available is considerably smaller, has also been utilized for comparison. [6] Since material on the remaining mountain peoples of Luzon is either very limited or unavailable, references to it have been omitted from consideration here."

17: Norbeck--6-7 (no date) 1950 Formosan Aborigines-1-3
116, 171, 539, 773 Atayal

"Tables of motifs in the mythology of the foregoing Luzon groups follow, with references to Atayal tales bearing the same or similar motifs. For the sake of convenience the appended Atayal folk tales are referred to by number.

I. TALES OF MAGIC APPEARANCE OF FOOD AND REQUISITES FOR LIVING

Philippine Version	Philippine Group	Atayal Folk Tale Number
Food, clothing, and anything desired appear magically. (10)	Apayao	7, 20
As punishment, people must labor for daily needs, with no further magical aid. (11)	Apayao	7, 20
Small basket of rice becomes five pots. (12)	Bontoc-Igorot (14)	7, 20
Pigs and deer emerge from forest		

at call. (13)	Bontoc-Igorot (14)	7, 20
Food once easily available. Handful of rice sufficient for a family. (15)	Ifugao	7, 20
One teaspoon of rice when cooked sufficient for one person. (16)....	Ifugao	7, 20
Magic betel nut which, upon being chewed, produces deer. (17).....	Nabaloi	7, 20 [7]
Prepared food appears at a word. A small jar containing a single grain of rice supplies an abundance of food. (18)	Tinguian	7, 20
One grain of rice placed in each of twelve jars, which at once become filled with rice. (19)	Tinguian	7, 20

Many additional tales bearing the motif of magic appearance of food appear in the folklore of the above groups. This motif is also common in the mythology of other peoples of the Philippines. The motifs listed above bear the closest resemblances to the Atayal tales.

(10) Laurence S. Wilson, Apayao Life and Legends (Baguio: Privately printed, 1947), p. 82.
(11) Mabel Cook Cole, Philippine Folk Tales (Chicago: A.C. McClurg & Co., 1916), p. 105.
(13) Ibid.
(14) In ibid., as 'Igorot.'
(15) H. Otley Beyer, 'Origin Myths Among the Mountain People of the Philippines,' Philippine Journ. Sci., 8, No. 1 (1913): 111.
(16) Dean C. Worcester (trans.), Fr. Juan Villaverde's, 'The Ifugaos of Quinigian and Vicinity,' Philippine Journ. Sci., 4, No. 4 (1909): 256.
(17) C.R. Moss, 'Nabaloi Tales,' Univ. Calif. Publ. Amer. Archeol. Ethnol., 17, No. 5 (1924): 345-46. [7]
(18) Fay-Cooper Cole, 'Traditions of the Tinguian,' Field Mus. Nat. Hist., Publ. No. 180, Anthropol. Ser., 14, No. 1 (1915): 191.
(19) Ibid., p. 211. "

17: Norbeck--7 (no date) 1950 Formosan Aborigines
116, 171, 539, 773 Atayal

"Flood tales similar to the two Atayal flood tales (Nos. 5 and 19) have been found for the Apayo, Ifugao, Nabaloi, and Bontoc-Igorot. All are based on the general theme that the world was once flat except for one or two mountains upon which the surviving people, usually two, take refuge from the floods, and that the present mountains and valleys were formed by the receding flood waters. Elements from these tales are elaborated in the following section."

17: Norbeck--7-8
116, 171, 773

(no date) 1950

Formosan Aborigines
Atayal

"Especially frequent throughout the mythology of the Tinguian and Bontoc-Igorot are references to 'peoples of the first times' who had different customs and ideas. Mabel Cook Cole, in referring to Tinguian myths, writes, '...the chief characters of these tales are not celestial beings, but typical generalized heroes of former ages.' She states further, 'In [8] the..., stories we read of many customs of "the first time" which differ radically from those of the present.' (20) This is also characteristic of the Atayal

20. M.C. Cole, op. cit., pp. vi-vii.

myths."

"Roland B. Dixon, in The Mythology of All Races states, 'The mountain tribes of northern Luzon in the Philippines seem to stand alone in respect to cosmogonic myths in that, so far as material now at our command is concerned, they lack entirely, or almost entirely, any myths of the origin of the universe.' (21) He writes further that

21. Roland B. Dixon, The Mythology of All Races, Oceania (Boston: Marshall Jones Co., 1916), 9:55.

the actors in cosmogonic myths are treated as human beings in Igorot and some other Philippine mythology. (22) In commenting on cosmogonic mythology among the Ifugaos,

22. Ibid., p. 172.

H. Otley Beyer reports, 'The Ifugaos have no beliefs that I have ever been able to discover, as to the origin of the universe; to their minds it has always existed and will always continue to exist.' (23) Although the appended Atayal tales unquestionably do not

23. Beyer, op. cit., p. 99.

represent the total group mythology, from material at hand the above points are also

characteristic of the Atayal.

Of the Philippine mountain groups, at least the Tinguian, Nabaloi, and Bontoc-Igorot share with the Atayal the idea (not uncommon in the beliefs of many other peoples) that death was not intended to be inevitable and that immortality was lost through some error."

"Some individual elements from these tales of the mythical period appear below:

Philippine Version	Philippine Group	Atayal Folk Tale Number
Earth once flat. (24)	Apayao, Bontoc-Igorot, Ifugao, Nabaloi	5, 19
Sun and moon once of equal brightness and there was perpetual daylight. (25)	Apayao, Nabaloi	4 [9]
The moon once also a sun, and it was always day. (26)	Bontoc-Igorot	4
Mountains and valleys formed by rush of receding waters. (27)	Ifugao	5, 19
Shooting the sun with an arrow. (28)	Nabaloi	4
People formerly immortal. (29)	Nabaloi	19

(24) Wilson, op. cit., p. 39; M.C. Cole, op. cit., pp. 102-3; Beyer, op. cit., p. 111; Moss, op. cit., p. 237.
(25) Wilson, op. cit., p. 40; Moss, op. cit., p. 237. [9]
(26) Albert E. Jenks, The Bontoc Igorot (Manila: Dept. Int., 1905), Ethnol. Surv. Publ. I: 221.
(27) Beyer, op. cit., p. 100. Note: only the Ifugao flood tale explicitly states that the mountains and valleys were formed by flood waters. All others begin with the statement that the earth was once flat, and the reader can infer the formation of mountains and valleys from the floods.
(28) Moss, op. cit. p. 233.
(29) Ibid., p. 235."

IV. TALES OF TRANSFORMATION

Philippine Version	Philippine Group	Atayal Folk Tale Number
Boy turns into hawk because parents will not peel sugar can for him. (30)	Apayao	25, and others (31)
Origin of monkeys from women. Planting sticks become tails. (32)	Apayao	8, 24
Boy turns into fish when parents kill his pet pig. (33)	Apayao	23, 25, and others
Vain girl turns into scaly fish. (34)	Apayao	12, and others
Boy turns into serpent eagle because mother is stingy with food. Flies overhead saying. 'I don't need your food any longer.' (35)	Bontoc-Igorot	25, and others [10]
Boy turns into monkey because step-mother did not give him enough food. (36)	Bontoc-Igorot	8, 24, and others

Girl turns into rice bird because mother did not give her enough food. (37)	Bontoc-Igorot, Nabaloi	9, and others
Origin of monkeys from men. Rattan becomes attached to anuses as tails. (38)	Ilongot	8, 24
Men turn into rice birds when woman employer does not feed them. (39)	Ilongot	9, and others
Boy turns into monkey because no one will peel sugar cane for him. Cane becomes tail. (40)	Nabaloi	8, 24
Lazy daughter turns into monkey; roll of cotton becomes tail. (41)	Nabaloi	8, 24
Boy turns into hawk because of mistreatment. Flies over house and tells parents he will eat their chickens in the future. (42)	Nabaloi	25, and others
Woman turns into rock because of shame. (43)	Nabaloi	9, and others

Woman turns into wildcat to punish man for misdeeds. (44)	Nabaloi	22, and others
Lazy man constantly leans on planting stick. He turns into a monkey and stick becomes tail. (45)	Tinguian	8, 24 [11]
A boy is too lazy to strip sugar cane for himself. His mother, in anger, tells him to stick it up his anus. He does so and becomes a monkey. (46)	Tinguian	8, 24
Lazy girl pretends she does not know how to spin. Her companions, in disgust, tell her to stick spinning stick up her anus. She does so, and turns into a monkey. (47)	Tinguian	8, 24
Young wife is told by husband to cut an excessive amount of rice. She turns into a bird and flies off. (48)	Tinguian	9, and others

Boy is sent off to tiresome work of keeping birds from rice field, and turns into bird. Parents plead with him to become a boy again, but he refuses and flies off. (49)	Tinguian	25, and others
Deer which hunters are pursuing turns into a jar. (50)	Tinguian	21, and others
Boy turns into a stone because his grandmother ate the bird he snared. (51)	Tinguian	25, and others

Many additional tales of transformation exist among other peoples of the Philippines, but the most numerous and those of closest resemblance to the Atayal occur in the groups above.

(30) Wilson, op. cit., pp. 105-6.
(31) The Atayal tales which are most similar are listed by number. Where the phrase 'and others' appears, similar motifs may also be found as elements of various other Atayal tales.
(32) Wilson, op. cit., pp. 106-9.
(33) Ibid., pp. 115-16.
(34) Ibid., pp. 134-36.
(35) Jenks, op. cit., pp. 222-23. [10]
(36) Carl W. Seidenadel, The First Grammar of the Language Spoken by the Bontoc Igorot (Chicago: The Open Court Publishing Co., 1909), pp. 562-65.
(37) M. C. Cole, op. cit., pp. 117-18; Moss, op. cit., p. 291.
(38) Laurence L. Wilson, Ilongot Life and Legends (Baguio: Privately printed, 1947), pp. 40-41.
(39) Ibid., pp. 42-44.
(40) Moss, op. cit., pp. 282-83.
(41) Ibid., p. 283.
(42) Ibid., p. 291.
(43) Ibid., p. 323.
(44) Ibid., pp. 335-37.
(45) Dean S. Fansler, Filipino Popular Tales (Lancaster, Pa., and New York; Amer. Folklore Soc., 1921), p. 414. [11]

(46) Ibid.
(47) Ibid.
(48) Fay-Cooper Cole, op. cit., p. 191.
(49) M.C. Cole, op. cit., p. 53.
(50) Ibid., pp. 68-70.
(51) Ibid., pp. 84-85.
(52) Laurence L. Wilson, Apayao Life and Legends, p. 88."

V. MISCELLANEOUS TALES

Philippine Version	Philippine Group	Atayal Folk Tale Number
People who lived by inhaling the vapor of cooked rice and who had no anuses; anus made by piercing with pointed stick. (52)	Apayao	3 [12]
Examination of tattoos on back of hands before crossing bridge to Paradise. (53)	Apayao	16
Wicked giant whose skin is so thick it cannot be pierced with arrows. (54)	Nabaloi	6
Giant who violates women. (55) ..	Nabaloi	6
Giant who extends arms across river as a bridge when water is high. (56)	Nabaloi	6

(52) Laurence L. Wilson, Apayao Life and Legends, p. 88. [12]
(53) Ibid., pp. 166-67.
(54) Moss, op. cit., pp. 341-43.
(55) Ibid., pp. 343-45.
(56) Ibid., p. 347."

17: Norbeck--12 (no date) 1950 Formosan Aborigines
116, 171, 773 Atayal

"As may be noted, a number of the Philippine tales referred to above contain motifs and details identical or very nearly identical with the appended Atayal folk tales. Reference has already been made to the similarities noted in the culture, physical type, and language of the Formosan tribes and the various peoples of the Philippines. The coincidence of mythological motifs alone is suggestive of some sort of relationship."

17: Norbeck--12 [2] (no date) 1950 Formosan Aborigines
116, 171, 177, 773 Atayal

"Both the Philippine groups under consideration and the Atayal inhabit isolated mountain regions and, at least during the historic period, remained resistant to outside cultural influences, preserving until very recent times cultures thought to be much the same as those of generations of their forebears. Indian and Islamic influence seems not to have reached them, and western influence upon the mythology of these groups is hardly discernible. In discussing diffusion of mythological themes, Stith Thompson reports that one-seventh of one hundred traditional tales current in western Asia and Europe have been recorded from Indonesia. (57) The motifs which he lists under this

57. Stith Thompson, The Folktale (New York: The Dryden Press, 1946), p. 284.

heading are almost entirely absent from the folklore of the groups here considered."

17: Norbeck--12-13
116, 171, 773

(no date) 1950

Formosan Aborigines
Atayal

"The similarity in folklore of the Atayal and Luzon groups seems unquestionably valid as a further substantiation of the relationship noted on the basis of linguistic, physical, and cultural similarities. A thorough comparative study of these [13] groups as well as other isolated groups (58) of Indonesia and Southesast Asia should be rewarding.

58. Of the groups examined in the southern Philippines, those of greatest similarity to the Atayal in mythology (but with considerably less similarity than the Luzon groups covered) were the Bagobo and Mandaya of Mindanao, both isolated peoples. Laura W. Benedict, 'Bagobo Myths,' Journ. Amer. Foklore, 26, No. 49 (1913); Fay-Cooper Cole, 'The Wild Tribes of Davao District, Mindanao,' Field Mus. Nat. Hist., Publ., No. 170, Anthropol. Ser., 12, No. 2 (1913)."

19: Guérin and Bernard--550 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 101, 171 Atayal

In the northern third of the island there is a group of aborigines which belong to various denominations, obey independent chiefs and are not jointly liable, although they live peacefully and share their hunting territories and frontiers. The whole agglomeration speaks the same language, although a few idioms reveal that there are different tribes. We shall call this group the Morrisonien, for the peoples composing it live on the slopes of this alpine region. [VMM: The authors seem to have mistaken Mt. Sylvia for Morrison] A simpler term would by the Tayal, and we are glad to borrow it from their idiom. Although this idiom does not resemble that of the island of Luzon, the analogy of the words Tayal and Tagal is worthy of note; the latter is the generic name of the inhabitants of the Philippines.

20: Alvarez--251 [2] (no date) 1927 Formosan Aborigines
116, 171 Bunun

"The Bunum who have kept less aloof from contact with the invading races have lost entirely all the characteristics of their race. They are the lords of the summits of Central Formosa. They may be identical with those tribes mentioned by the Dutch historian VALENTIN: 'They live in the mountains and speak a different language', says this authority. Yet we do not know whether they are Negritos or not."

21: Asai--3 [3] L-5 (1935-46) 1950 Formosan Aborigines
116, 171, 241, 622 Paiwan

"In the village of the Paiwan there is a chief. The villagers are all subjects of the chief. All land belongs to him and he has absolute power. Labor is performed by the order of the chief. The workers are given a portion of the crops. (This is similar to Marshall Islands.)"

21: Asai--4 [3] L-5 (1935-46) 1950 Formosan Aborigines
116, 171, 777, 787

"Dreams are important in divination. The lucky and unlucky days for hunting are told in dreams. Another kind of divination is by the Sisili bird. When they go hunting (whether for birds or for animals), they count the number of cries of the bird, and if the number is unlucky, they will go back to the village. This is an Indonesian type of divination."

21: Asai--6 [3] L-5 (1935-46) 1950 Formosan Aborigines
116, 171, 769

"There is a connection between the Formosan festival for the dead and the Urabon festival in Japan. When Buddhism was brought to Japan, the Japanese already had a festival honoring the dead, and they took up the Buddhistic form, though in India it was not very important. Much the same thing happened in Java until about the 10th century, when Islam was introduced."

22: Wiedfeldt--8 F-5 (1913) 1914 Formosan Aborigines
116, 171, 182, 582, 619 Atayal

As things are now, one can become well acquainted only with the tribes living on the frontier. Nevertheless, as far as I have been able to observe, the members of other tribes resemble them in stature, clothing and tattooing, and are said to resemble them also in mode of life and customs. Just as all the Atayal tribes are distinguished as a unit from the other savages of Formosa because they do not have the common dormitory for the young men, or because they are not acquainted with the custom of chewing betel, etc., so they are united by similar customs. They have the same type of money, they can understand each other, although their language shows dialect variations, since it does not have the benefit of the restraining influence of a written form. Neighboring tribes of the Atayals intermarry and have occasionally undertaken joint military expeditions, two things which are unheard of between branches of different tribes. Conditions among the Schimptonoff and the Taroku may hence be taken as typical of the Atayals, especially since both tribes, in spite of their frontier location, have lost very little of their tribal peculiarities, and have lost that little very recently, apparently.

31; Hofmann--607 N-3 (1909) 1912 Formosan Aborigines
116, 171, 304 Atayal

Members of the Atayal group are tattooed, both the men and the women, while the tribes in the south of the island do not have this custom. I myself did not come into contact with the aborigines in this region; we were, moreover, safe from attacks since our expedition had sufficient arms. All the regions we saw showed evidence of the recent struggles. The forest had been destroyed and large areas were covered with Miscanthus grass which grew to the height of one meter; this grass offers excellent protection to the headhunters.

31: Hofmann--611 N-3 (1909) 1912 Formosan Aborigines
116, 171

I cannot here discuss the customs and manner of living of the Seiban, [EJ: i. e. the Atayal] since I did not come into contact with them. I shall discuss the Tsou aborigines later on, but it must be emphasized that the customs of the different tribes vary considerably.

34: Del Re--8 [2] U-4 (no date) No Date Formosan Aborigines
116, 171, 197 Yami

"The creation-myths which will be dealt with are, in the main, peculiar to the Yami and differ considerably from those of the inland tribes, while having a certain affinity with those of the Puyuma. The latter, as well as those of the Ami, seem to be related to myths found among other Indonesian peoples. In the case of the Yami, it has been ascertained that their language is allied to that of the inhabitants of the islands of Batan or Basay (Vasay), Itbayat and Satung situated in the Phillippine group. (2)"

2. see Dr. E. Asai, A Study of the Yami Language, spoken on Botel-Tobago Island (subsequently cited as AYL) Leiden, Universiteitsboekhandel J. Ginsberg, pp. 4, 9ff. That some direct and, possibly, frequent intercourse existed between the Yami and the Batanese and Ibatanese is further substantiated by the internal evidence of text 5 (p. 73) and text 1 (p. 55 ff.) appended to AYL. See also the important article on this subject contributed by the late Dr. N. Utsurikawa (Director of the Ethnological Institute, Taihoku, Imperial University) to Ethnological Journal of South Eastern Asia and Oceania, Taihoku. Vol. I, n. 1 (1931).

34: Del Re--12 U-4 (no date) No Date Formosan Aborigines
116, 101, 171 Yami

"Compared with other Formosan tribes, the Yami occupy numerically, a somewhat insignificant place more than compensated, however, by the fact that they constitute a remarkably interesting and original ethnographic unit divorced linguistically and culturally from those found on the main island, and revealing considerably developed cultural patterns."

36: Dodd--77-78 U-2 1865 (1885) Formosan Aborigines-1-2
116, 171, 291

"They [MLB: men of the northern tribes] wear another kind of coat, or rather jacket, called the fighting jacket. It is made in every way like the lûkûs, but in its size. Instead of extending low down the body, it only reaches as far as the waist, and is more like a shell jacket without sleeves than anything else. It is made of hemp, very closely interwoven with threads of scarlet long-ells, a colour which, amongst the northern tribes, seems to be the favourite. Further south, towards the Sylvian Range, coats embroidered with blue thread of long-ells are more the fashion. The long-ells and camlets used by the border savages are obtained from their neighbours, the Chinese hillmen. In describing the dress of the savages, I am alluding at present more especially to that worn by men living in the hills to the North of N. Lat. 24, and to East of 121 E. Long. There appears to be very little variety in the costumes worn in this region, that is, in the lower ranges of hills, but at 6,000 to 8,000 feet above the sea level, great differences in the appearance of the dresses as well as in the manners and ways of the people are observable. A rather curious apology for a great coat is worn in damp or rainy weather, of which they get a very full share at all times of the year, for the lofty mountain ranges, varying from 4,000 to 12,000 feet running nearly the whole length of the island, offer a great attraction to rain clouds.

This coat is made generally of the skin of the large brown deer, only partially cured by exposure to the sun and wind. The design is about as rude as anything can be, a slit of about six inches in length is made in the hide and at the end of the slit a circular piece

of the skin is cut out, allowing just room for the neck. The stiffness of the hide and the narrow space [78] allowed for the neck prevent the coat dropping off the shoulders. A man with a covering of this kind can screw himself into such a position that no part of his body is exposed, excepting his head, and on this he places his jockey-cap-shaped rattan cap, with the peak at the back, thus securing perfect protection from rain."

37: Steere-303-304 S-3 (1873-74?) 1875 Formosan Aborigines-1-2
116, 162, 171, 177, 197, 212 Pepo-hoan

"The Pepo-whans of the south part of the island occupy a large tract of country to the east of Takow and Taiwanfu. They inhabit the villages of Kongana, Kamana, Alukang, Backsa, Lakuli, Baukimseng, etc., and they may number five thousand people, while there is a large colony formed from them on the east coast of the island. They no longer speak their aboriginal language, using Chinese instead, and the Fuh-kien dialect of this, though they are in contact with the Hak-kas on the south and south-east. I procured the two lists of words, [MLB: see category 194, pp. 332-333.] Nos. 4 and 5, from very old women, No. 4 at Kongana and No. 5 at Baukimseng. They both said that their language was very little spoken, even in the time of their parents, Chinese having already become general. The two lists are not identical, and seem to show that there has been a coalescing of tribes, the supposition being strengthened by differences in dress, etc., still apparent among them. I found in existence among them a number of old manuscripts in Roman letter, most of them apparently business papers, such as deeds and contracts. The Pepo-whans still preserve these among their valuables, though no one can read them. Some of them have Chinese pawnshop marks upon them. They seem to be indubitable proofs and remains of the Dutch occupation, when many teachers and missionaries were employed among the aborigines, and many thousands of them are said to have become Christians. When the Dutch were driven out, and the teachers and missionaries murdered by the Chinese, the whole work was supposed to have gone out in darkness, but these manuscripts seem to show that for

nearly a hundred and fifty years afterward, these poor people, oppressed and driven back to the hills by the Chinese, still kept enough of the knowledge taught them to read and write their [304] own language, and almost necessarily books and a knowledge of the Christian religion also. The manuscripts are in the ancient Pepo-whan language, spelled out in Roman letters, the dates generally being in Chinese, spelled out in the same way. Of the manuscripts procured, a few of them are of the reign of Young Ching, who reigned from 1723 to 1736; the most of them are of the reign of Keen Lung, who reigned from 1736 to 1796; and there is one of the reign of Kaking, who began to reign in 1796. Curiously, the oldest of the documents are dated eighty years after the Dutch were driven out. There may yet be found books and manuscripts giving some account of the struggles of this people with the Chinese."

Australian Aborigines OB5
Formosan Aborigines AD4
Borneo OC1
Malays AN5
Taimore FY7

I B 171 174 [9 cont.] Celebes came via the Sarangani, Talaud, and Sangir Islands (2).

2. There is another hypothesis concerning the settlement of Borneo, that it took place in more recent times and that it came from Indochina, but this idea involves too many problems to be acceptable. See T.J. Bezemer, "De binnenlandsche stammen van Borneo [The inland tribes of Borneo]," De Volken van Nederlands-Indië, p. 278.

F 171 The native culture of Formosa also reminds one of the people of the Malay Archipelago. Tattooing, teeth-filing, modesty belts, bow and arrow, copper rings for ankle and upper arm, all these are reminiscent of the Dajak [Dyak].

I M 171 What has been said of the relationship between Malayans and Filipinos also applies to the inhabitants of the Malayan Peninsula and the natives of the Netherlands East Indies. This [10] is especially true of the Malayans in the narrow sense of the word. They are exactly the same as their compatriots on the other side of the Strait of Malacca. It also applies, however, to the other, non-Malayan groups of the peninsula, the Semang, the Senoi, and the Jakun group.

I T 171 611 Both ethnologically and geographically, the inhabitants of Madagascar are much further removed from the peoples of Indonesia; nonetheless, language and customs bear witness to their Austronesian ancestry. This is especially true of the inhabitants of Imerina. Among other things, matriarchy is found there.

I A 171 342 177 Considering only native cultures, one notices a similarity between the peoples of the Malayan Archipelago and those along the coast of northern Australia. From time immemorial cudgels from central Celebes and the beehive house of Timor have been found there; as a result of later Malayan and Papuan influences, similarities in boats, houses, the bow, and (almost certainly traded with the inhabitants of the eastern part of the Archipelago) earthenware are also found.